Zions Herald

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"KEEP MOVIN'!"

November 12, 1952

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Sherwood Eddy of Jacksonville, Ill., retired crusader in the world peace movement, and currently occasional lecturer at MacMurray College, gives his personal observations on two controversial figures, TITO AND THE ARCHBISHOP. ..... Page 3

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READERS WRITE

An Added Voice

I wish to add my protest to any change in the name of ZIONS HERALD. None of the names I have seen suggested have any decisive meaning, and the claim that the word "Zion" as applied to the Gospel message is antiquated and meaningless seems absurd to me. ZIONS HERALD has been a sturdy name in Methodism for long years. Let it continue.

F. L. L. Hiller,
Washington, D. C.

Radcliffe's New Classic

The book review of Lynn J. Radcliffe's "Making Prayer Real" in your October 15th issue was very well handled by Francis Wilson. Making prayer real is a task that Dr. Radcliffe has worked at most effectively for a number of years. During his years of pastoral labors in the New England Conference, and during the later years when summer preaching program builders have succeeded in securing him as a preacher, he has given such evidence of mastery in the exposition of the prayer life that many of us had hoped that this book might be forthcoming.

Lynn has transferred his vibrant personality to these printed pages so well that Francis very rightly observes that "the reader will find the spirit of the book even more helpful than the methods outlined." As we read, we can almost hear his appealing voice earnestly entreating us to climb new spiritual heights in our approach to God. He is true to his deep pastoral instincts when he says in the preface, "It is my earnest hope that this book shall be not so much read as lived."

If the disciplines set forth in some of the prayer methods seem to be beyond our powers, we may take comfort that the author himself feels the same about some of the most exacting ones. Says he, "Most of us, I greatly fear, will not be troubled by mysticism. . . . Its high disciplines of the human mind, heart and will are too terrific for most of us to achieve. But the very knowledge that these heights are there, and that some of the greatest pioneers of the spirit have reached them, calls us on to a life of continuous development and never-ending advance."

If the old-time friends of Lynn Radcliffe in the Boston Area become aware of this new classic in prayer literature, and give themselves absorbingly to its inspiring messages, a new high spiritual level will result for all of us.

Dr. George E. Heath,
Brookline, Mass.

Let It Stand

This is a much belated letter to you in appreciation of the present ZIONS HERALD. If that were possible, I think every issue grows better than the one preceding. To me, it is almost amazing how you pick and secure your excellent contributors from so many fields, on up-to-date themes all over the world, keeping your readers informed on "the things that matter most" for our present time.

Yes, I read the "Readers Write" page, and know that you get kicks as well as roses, but, I guess, with you "every knock is a boost," for editorially you write what you think and take the back slaps good or bad. So has ZIONS HERALD always been, and for that reason it remains young at 130 years of age.

As for its name, I'd hate to have it come into our home by any other name than ZIONS HERALD. I radically differ from Dr. Flewelling in his recent letter on this matter. (ZIONS HERALD, OCT. 8th.) "Zion" is not only an Old Testament name. It appears a number of times in the New Testament where it refers to the Christian hope and eternal reward. I would rather guess that those Methodist saints who named ZIONS HERALD had in mind the verses from Hebrews XII: 23-24 or to Revelation XIV: 1, and what follows. When have we Methodists become so modern that we repudiate the Old Testament, or forget the rock out of which we were hewn? Better by far for our times if we returned to some of the old paths, including the prayer and class meetings, or spiritual substitutes for them.

No, for me and mine, ZIONS HERALD is an appropriate, honorable, even a glorious name. LET IT STAND! ! !

(Rev.) Azariah F. Reimer,
Brookline, Mass.

Apropos Dr. Flewelling's Letter (Z.H. Oct. 8th)

Lest we tax the minds of the youth of this age, let us modernize into easily understood translations, the old classics — Homer, Plato, Aeschylus, Euripides, Sophocles — thus relieving their minds of the forgotten labor of discovering the meaning in the original tongue. Let us modernize Shakespeare and Milton. Such archaic expressions they contain! How beyond the comprehension of today's youth!

One marvels at the limited influence of ZIONS HERALD, through its 130 years of history, if present society identifies it with modern Zionism. Would a mere change of name widen its influence? I am persuaded that some ancient nomenclature will survive the present generation. Is it too much to expect that some future age will hold some people who will still sing:

Zion stands with hills surrounded,
Zion kept by power divine;
All her foes shall be confounded,
Though the world in arms combine.

(Rev.) George M. Brudick,
New York, N.Y.

Tito And The Archbishop

SHERWOOD EDDY

THE CLIMAX OF the annual visit of our American seminar to Europe this summer was in the hour we ent with Marshal Tito. As I look back over two decies, meeting many of the prime ministers of Britain, rance and Germany, Tito was the most winsome and atactive leader we ever met, and, except for Lloyd George, e most brilliant. He is both a soldier and a statesman, th a fine sense of humor and a winning smile. Though bronzed warrior, there is a humility and even sadness his face in repose that show how deeply he has suffered. r an hour and a quarter he answered our carefully prered questions. We asked, for instance, what was the difrence between Soviet Communism and his, and between r American democracy and his own.

But actions speak louder than words. More impressive an Tito's statements were the growing evidences of a nuine democracy in Yugoslavia. We moved freely in ree of his six Republics, visiting farm, or factory, or intution as we chose, talking freely with the people. mong their four freedoms, the most prized is the coveted ght to grumble.

The churches we visited were well attended, and there emed to be a complete absence of fear. One of their eatest achievements has been the reconciliation of conting nationalities, divided by competing religions, ecially the Croats and Serbs, who had been murdering ch other for decades and warring for centuries. Tito now seeking by trial and error to apply his modified and of socialism to Yugoslavia. Three-fourths of the nd is farmed by free individual peasants, and one-fourth divided among 6,000 collective farms. The one we sited seemed to be an enthusiastic success.

TITO IS OBVIOUSLY trying to decentralize the federal administration, giving the worker's councils a ice in the management of industry. State ownership is ing replaced by the peoples' ownership. As soon as arshal Tito had finished answering our questions, I ked him if we might see Archbishop Stepinac, recently eased from prison. When he cordially consented, we otored out to the village of Krasic and interviewed the chbishop for an hour. The Archbishop is a gaunt, asant-born primate of his country's 7,000,000 Roman tholics. He was just released after serving five of his teen-year sentence in prison, where he admitted he was t maltreated, could say Mass, have visitors, books and wspapers.

Whoever was guilty, the indisputable facts seem to be at one thousand Orthodox and Protestant churches were stroyed, that 1,500 church leaders were killed, that three thodox bishops were murdered, one after long torture, at hundreds of Serbian Orthodox priests and monks re massacred, that 200,000 Serbs under forcible mass consion accepted Roman Catholicism as the only hope of ving their lives, and that Catholic Church leaders ornized armed bands of Ustashi (or crusaders) in Croatia and Bosnia, with widespread atrocities against the Serbs, and attempted to overthrow the Government. There also is photographic and documentary evidence of collaboration between the leaders of the Church and the Quisling, fascist leaders, especially Ante Pavelic, the Nazi chief of Croatia.

The Nazis apparently wanted a pure "Aryan" population to survive in certain districts and were chiefly responsible for the massacre of most of the 200,000 Jews who were killed, while the Catholic leaders wanted a pure Catholic population and were responsible for the death or forced conversion of thousands of Serb Orthodox Christians. Apparently Pavelic could at any time have halted the killing of the Jews, and Archbishop Stepinac could have stopped the killing of the Christians, but neither did so. Tito testifies that on April 28, 1941 the Archbishop issued a pastoral letter to all priests of Croatia asking them to collaborate with the Pavelic Nazi regime.

ARCHBISHOP STEPINAC was tried for nine days in 1946, confronted by scores of witnesses and numerous documents, to which he replied in three minutes merely saying that he was innocent and told the court to work its will with him. He was sentenced to sixteen years hard labor in prison.

Tito, wishing no conflict with powerful Rome, at the moment when giant Russia was against him, offered the Archbishop his liberty if he would leave the country. The Vatican, however, wished him to stay as their martyr — saint and sufferer, where Saint Jerome (340-420 A. D.) the Church hero of Croatian Catholics from Dalmatia in Yugoslavia, had been their ascetic saint fifteen hundred years ago.

I had little time to examine witnesses, but the first five I interviewed all confirmed the guilt of the Archbishop. Josip Djerdja, Ambassador of the Ministry of Foreign Affairs, told me that he had been a Roman Catholic until these atrocities drove him from the Church to join Tito's guerillas, fighting for their country in the mountains against the forces of Hitler. He offered to send our party to Glina the next day, where we could hear Marshal Tito speak to 150,000 peasants and see the Catholic church where 700 Orthodox Christians were forcibly converted to Catholicism and then executed in the church itself.

WE FOUND THE Archbishop a transparently sincere but bigoted fanatic and ascetic, who would have made an ideal Grand Inquisitor in the Inquisition. I think he would have sent Joan of Arc as a Catholic heretic to the flames with a clear conscience, and would have felt that a Serbian Orthodox priest or layman deserved a worse fate. When I asked him what hope of salvation there was for us Protestants, he said it was a problem of which he did not see the solution. This, apparently, he was willing to leave to God, but not the fate of thousands of Orthodox Christians who were in his power.

Sidewalk Superintendents Welcomed

GILBERT Y. TAVERNER

Something is happening among those peculiar people called Methodists. All over the place you see signs of METHODISTS AT WORK: PASS AT YOUR OWN RISK. It seems that here, there and just about everywhere, these Methodists have gotten really concerned about the destinies of the younger generations among them. They're at work on the implications of youth in the church, these methodistic Methodists. You have to PASS AT YOUR OWN RISK if you get near them, else you're liable to be put to work yourself. But if you would prefer being a Sidewalk Superintendent awhile, then take a gander at the situation.

The situation looks something like this: these Methodists have thousands of young people in their churches, for whom life has become a pretty serious business. These bewildering creatures called adolescents and those supposedly know-it-alls called young adults are being called upon to do some very mature things. Like fight in wars, for example. Or shift the focus of their comfortable, protected home-life to the regimentation of "peace time" military training. Or let slip over the horizon for an agonizingly long time the hopes of marriage and a home. Or finding themselves jet-propelled into innumerable situations in which a confused, hectic society makes certain demands upon them, but just what, when, where, why it never quite says clearly enough.

In the middle of all this these Methodists, usually a get-up-before-breakfast-and get-things-done-crowd, have realized that they have got to do more and better things about Youth in the Church. Hence the signs METHODISTS AT WORK. What are they doing?

Take a gander about you. Drop around just about any time to any one of the umpty-ump Methodist Conferences for youth and young adults. Your eyes will really bulge, and perhaps your mind as well, at what you see. Fun, fellowship going on, of course. But also poke your good ear in on any one of their discussions and you'll be amazed at the seriousness and the sensibility with which they tackle issues you haven't thought of since Hector was a pup. Or be a mouse-in-the-wall at almost any Methodist Youth or Young Adult Fellowship. Be sure to hold on tight, however, else you're liable to drop over with amazement. Most of them, not all to be sure, but most of them reveal an interest and an awareness in the Christian perspective on this, that or the other vital human issue that is wonderful to behold. And those who do not reveal such an interest or awareness usually have a lack of adult leadership to guide them in such a direction.

"In the ruthless exploitation by regimes of the use of men as means to the ends of market and profit, we find some of the greatest threats to the Christian goal of the free person in the community of other persons.

....

"What Present-Day Theologians are Thinking"
Daniel Day Williams
Harper and Brothers, New York

Ah yes, organizationally in classes, fellowships, conferences, summer camps and innumerable variations of the same healthy, splendid young people are revealing METHODISTS AT WORK.

But you know you'd think those Methodists would be satisfied with all of this. They're not, though . . . some of them. In every bunch of Methodists there seems to crop up the more-and-better crowd. Can you guess what they want regarding this youth in the Church business? A whole shovelful of ideas they have. More and better adult leadership for youth; more and better physical facilities for youth activities; more and better ministerial guidance; more and better . . . you keep it going, you know your situation best.

What happens next all too often is that the more-and-better-express gets roaring down the track, and meets the I'm-sorry-it-can't-be-done-milk-train a-chugging right for it. Neither will give in, so after the head-on collision is over sometimes all that is left is a smoking, smouldering remnant of what the whole thing was all about, youth in the Church. More progress in sound Christian growth for young people has been burned up in that kind of collision than many a person dreams existed.

Well, occasionally some bright Methodists sit down and tackle a situation like that. After considerable praying and thinking and discussing they have the uncanny knack of finding some thrilling answers to many a problem.

You see, the old idea was for the church to do all it thought it could do *for* its young people. It sounds good, but really isn't so good when you investigate it. By doing *for* youth the benefactors tended to do all the planning and providing, and the beneficiaries all the receiving and thinking. Many youth programs in many churches are empty, hollow monuments to that well intentioned, but mistaken philosophy that you must do *for* youth all you can. When over-indulged, sponge-like-give-us-more-we-like-it, purposeless youth began to appear as the products of this do-for philosophy, its weaknesses were more apparent.

Doing *with* youth inseparably involves everyone. The reciprocity of shared talents, shared resources profits all rather than the few. The accomplishing of this means, however, that more signs METHODISTS AT WORK have got to be seen among youth and adults working together. It means using more understanding than underwriting; more community together than commiseration together; more sharing of responsibility, expense, results, than the swallowing of the same by the benevolent benefactor.

Resident In The Atlantic Area

J. REX SHEPLER

T IS TIME TO consider the status of Bishop Francis Asbury Ryder, Resident in the Atlantic Area.

What about this phrase, "resident in?" Would anybody y it in the natural course of conversation? Would it er occur to anybody accustomed to deal in everyday nglish, provided it had not been suggested by General onference action (or by some wayward genius who ught the fancy of the General Conference)? How many nerations of ecclesiastical conversation would it take, be- re the stumbling fortunes of chance would lead some ne to speak of Bishop Ryder as "resident in the Atlantic rea?"

Of course the original Francis Asbury was not resident ywhere, let alone in a whole area. He was as much like ephen Leacock's man who jumped on a horse and rode f in all directions as any one who ever lived. But even rancis Asbury could not reside in a whole area, even ough he covered it all. And most everybody since his me has found it necessary and convenient to reside in ne spot, maybe Brookline or maybe Winterport, even ough anyone may do a great deal of traveling and visit- g in other parts. In these days since the horseless car- age has been perfected, not very many people stay quiet one community. Most of us need a goodsized area ther than a local community to satisfy our expanded in- rests and instincts. But unless our house is on wheels, e place of residence where we are registered and taxed still a community and not an area.

THE MEN WHO WENT where Francis Asbury sent them were called itinerants, and the name still plies to their spiritual descendants who man the church- of our widespread Methodism. It is conceivable that e emphasis in our current terminology upon the term esident" is due to the fact that whereas an itinerant is pointed for a year at a time, the bishop is designated to rve an area for four years at a stretch, and that this nger appointment makes him a "resident." Of course is stability in the tenure of the bishop is a good and cessary thing, and one would not have to go far from e State House in Boston to find a Methodist bishop who desired as a permanent resident of his area. But even , the democratic spirit of The Methodist Church which alances its centralized authority does not support the eory that the local ministry is itinerant, while the episco- cy is settled.

In 1916, the policy of the Methodist denomination under- ent a change, so that instead of the annual conferences eing supervised from year to year by a varied succession bishops from all parts of the country, each bishop was sponsible for the continuous care of the conferences in is area, and was to preside over them for at least one-half the sessions. Instead of having bishops go all over the untry, each one became known as resident bishop of his ea, and a more careful and personal supervision was in- gurated. This change represented a transition from the older idea of sowing the seed of the Gospel broadcast through the land by inspired and chosen messengers, to the newer idea of the work of a bishop as requiring administrative efficiency as well as evangelical fervor. At the same time, the name of "Presiding Elder" was changed to "District Superintendent," a reflection of the same feeling that a growing church required greater emphasis on business management.

THERE IS REALLY nothing wrong with the phrase that has been current since 1916, "Francis Asbury Ryder, Resident Bishop of the Atlantic Area." The term "resident bishop" was intended to distinguish the function of the bishop as being responsible for the supervision of the Church within a definable area, as contrasted with other days when he spread himself all over the country.

But of course thirty or forty years is a long time. Any number of people can pass away during a period as long as that, and there certainly would be very few men still in the General Conference at the end of such an interval who were there at the first of it. When a generation arises who knew not Joseph, the things which were normal to Joseph are altogether likely to be thrown away.

The phrase with which we are currently afflicted, "resident in the Atlantic Area," is not very good English, and it puts the emphasis elsewhere than where it belongs.

Why should we impose upon our bishop a term which we or they would never think of using, if some one had not handed it down to us for the sake of making a change? It is true that all things change, but not all change is progress. To take away a smooth, easy terminology which had a historical reason for being, and to substitute a piece of stilted, unnatural English, is the kind of change under which we shall rest uneasy until it is made right.

Furthermore, there is no reason for putting the emphasis upon the word "resident." The emphasis should be upon the word "bishop." An adjective should not stand alone without good reason, and there is no good reason here. The main fact is not that Bishop Ryder is resident hereabouts, but rather that Bishop Ryder is our resident bishop.

WHEN WE SAY "resident bishop," we are speaking of a person whom we know and love, and it is the person who is emphasized, with the description that he belongs to us and lives where we do. But when we say "resident in the Atlantic Area," we are detaching the branch from the trunk, and hanging a phrase so far from its proper support that no one can fail to think how awkward it is. And the emphasis is no longer upon the bishop of whom we are talking, but upon the fact that he somehow lives all at the same time in a widely diffused and extended area, — truly a man in detached service!

How much better it is to say, Francis Asbury Ryder, Resident Bishop of the Atlantic Area. This is what we mean, and this is the way it ought to be said.

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The Public Schools

This is American Education Week. Parents have been invited to visit the schools their children attend, and efforts will be made to re-introduce the public schools to the American people. 26 million people attend our public schools in this country. We spend about 2.3 per cent of our national income for that entire educational process.

Of chief concern, at the moment, is the continued attack on public education. It follows a familiar pattern for it is not unlike the attacks on the churches. *The New York Times* study of last spring found five major types of attack: (1) A campaign to censor textbooks and visual aids; (2) Voluntary groups have been formed in nearly every state to "screen books for subversion;" (3) without any legal authority, these voluntary groups have exerted pressure on librarians in their choice of books, and librarians in order to avoid public controversy have in many cases meekly accepted the verdicts of these self-appointed groups; (4) several textbooks and other materials have already been removed from school or college libraries and courses of study; (5) the attacks on these texts are bound up with what in many communities is a general attack on public education.

Since public schools are the property of the people and subjected to the political desires of the people, this "voluntary group" type of attack is most difficult to handle. Scientific methods of detecting subversion are needed in any community, but the voluntary method is not scientific. The threats to freedom of speech and thought which are part of these attacks on public education ought to be obvious to all of us. What the schools need more than anything else is a vote of confidence from the public; if we stand by while self-appointed vigilantes move in, we will see political intrigue and eventual denial of public education.

The demands of organized religion upon public education should also be given careful consideration by churchmen. Certainly we have a right to insist upon high morality, but have we a right to expect the teaching of religion in our schools? If we want the teaching of religion, what kind shall it be? Can we expect other religious viewpoints to be offended while we insist that the public schools shall teach our viewpoint? If we say yes to this, then are we willing to have our religious viewpoint offended by the teaching of another? Authoritarian religions insist that theirs and theirs alone is the only viewpoint, hence the free churchman must make up his mind how much he will compromise. Let us be careful lest we fall into the lingo of talking about "godless education," therefore as we watch this modern attack on public education.

We believe that the principles of general education can and should be committed to the public schools, but that specialized aspects of education relating in particular to religion should be the accepted responsibility of the home and the church. Freedom in education and freedom of religion are equally jeopardized if we seek to unite these two under the state.

Segregation In Washington

Despite the fact that Washington is below the Mason-Dixon line, its policy of segregation of Negroes is beginning to break apart. This city of strange proportions has had and still has one of the most awful housing areas for Negroes in the nation. Many people outside that city have glibly said, "This is our nation's capitol, and we must end this segregation at once." But you do not end segregation all over night — we haven't ended it in Boston or in New York — but we keep at it and gradually this left-over from slavery is beginning to disappear. Good strides have been made in Washington in fighting this disease, and considerable attention has been paid to it in the recent political campaign. President-elect Eisenhower has promised to do something about it. Several of Washington's larger hotels will now admit Negroes, five theatres have ended their policies of segregation, our

urches are showing more concern for setting high ample in this matter. But there is much more to , and Washington is a world symbol of what de- ocracy is and how it works. It is not a good symbol it is to remain a city of segregation.

Standing At The Door Of The Church

Robert Huston, pastor of the Methodist Church at eston, Mass. has written a little editorial in his rish paper on the subject of why the minister shakes nds with the people after the morning service. He ears the air about whether or not it is to receive aise on the sermon, or whether its primary purpose to talk about church business. He says, "He is ere to greet you, to show his concern for each per- n who comes, to let you know that he stands always ady to serve when folks want to use his training and dication."

We believe that this is an excellent statement. It dicates that the brief personal contact with the min- ter at the close of a service of worship is as integral the whole experience of worship as any part of the rvice. The process involves understanding from the rishioner as well as the minister, however, for it is ear that the value of the experience is nullified by e shy person who slips out the side door or by the onopolizer who insists that the minister devote ex- usive attention to him while he neglects the others.

We like the custom of the Swedish people in this spect. By habit, they greet the minister at the close the service with the phrase, "Thank you, pastor." his gives the minister an opportunity to inquire out their well-being, or to say something more help- l than he is allowed to say if he is to be thrown into discussion on the merits or demerits of his morning rmon. It is a pastor-parishioner moment, and can one of the most important parts of the day's wor- ip. We repeat, however, that its success depends not st upon the minister, but also upon the parishioner

The Yankee Methodist

EAR GOLDEN DOME:

Well, it's been nice living these past few days, hasn't ? I'm beginning to get in touch with my friends gain and after a few brief preliminaries of awkward strained comment, I find that they are all saying me good things about the election. The one joy hich we mutually share is that nobody can predict hat the American people are going to do! This ct pleases me — it pleased me four years ago when everybody thought they knew how the election would go. It tickles me now to see stories about a few characters who are reported to have predicted accurately the election, but who, for some reason, did not make those findings public until after the election had taken place. Even that amazing machine they used on election night was helpless until it found out how the things were going before it could chew up papers, blow fuses, ring bells, flash its tubes, and tell us how it would come out. I'm very glad to know that these smug little people who think that they can anticipate the American mind are wrong, wrong, wrong! . . . Now that the tumult and shouting has died very dead, and the politicians must prove that they meant what they said, we all face some very real responsibilities in continuing statesmanship. Governor Stevenson's statement, when he knew that he was defeated, was one of the classics of political utterances. Even Mr. Truman came to the front when he made his statement and indicated that he had accepted defeat like a gentleman. We do not expect that these men will be out stumping for Eisenhower, but we have a right to expect them to do all they can in the development of national unity. The *Watchman-Examiner* of the Baptist Church recently told of a comment from a defeated speaker who, when asked by his wife about the applause at the end of his speech, said, "Terrible—it sounded like a caterpillar in sneakers romping over a Persian rug." That may describe the enthusiasm for Eisenhower of the leaders of the defeated party, but we hope it does not indicate the nature of their future service to the nation. On my way out to Denver last week, I sat with a distinguished member of our government who, while not seeking re-election, has decided to end his political career at the end of his term in office. He is discouraged and embittered about the way things are in both political parties and sees no way to implement his idealism and hopes for a better America. We talked long hours about the problem, and finally I asked him for his alternative. He said that he had none, and therefore, in effect, was resigning from the human race. Now that just isn't the way we are going to improve our nation and our world, and I believe that the problem he raises should have more serious consideration from churchmen and educators: we need more tools to implement Christian influence throughout our world. There is too wide a gap between what we believe in our hearts and what we do in our social order. Well, you work on that one, dear dome, and let me hear from you. . . esb

How Does The Kingdom Grow?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR DEC. 7, 1952.

MATTHEW 13:24-32.

The Community of Heaven

Jesus often spoke to his disciples about "The Kingdom of Heaven." He never defined it in exact terms but frequently "likened it unto." In our lesson, Jesus compared the kingdom of heaven to three things: a man who sowed good seed, a grain of mustard seed, and leaven hid in three measures of meal. In ten verses of exceedingly important scripture, Matthew recorded these three parables and their meaning. The answer to the question, "How does the kingdom of God grow?" is found in these parables of Jesus. And in addition the process of growth is in itself an answer to the question. For whatever the kingdom of God on this earth is, it comes by growth. How it grows is another question.

We are not tampering with the Holy Scriptures, nor seeking to change an established meaning of the expression, "Kingdom of Heaven," when we use the word "community" instead of "kingdom." The idea of the kingdom of heaven or kingdom of God is deeply embedded in the Hebrew and Christian religions. The Hebrew nation grew from a loosely organized tribal society to a kingdom of Israel. This kingdom lived among other kingdoms and a king was the standard ruler over people. In the time of Jesus, the Roman Empire ruled the world and Caesar was king and emperor. When Jesus wanted to establish a kind of society which would furnish a framework of his gospel way of life he very naturally used the pattern of a kingdom with God at its head.

The word community is at once a concept and a place. It is a society of people dominated by the co-operative principle operating within a group somewhere on the map. The idea and spirit of co-operation is as Jesus indicated in his parables like a seed sown in a field, a tiny mustard seed and a bit of leaven put in meal by a baker.

The Community of Heaven is Like —

There is no definition of the Kingdom of Heaven, or as we have called it, the Community of Heaven. Jesus used parables to explain what he meant and he likened the Community of Heaven unto "a man which sowed good seed in his field." Breaking this down into separate parts, this has the following, always beginning with a man or a person. Once Jesus said that the Kingdom of God was within the person to whom he was speaking. He certainly must have meant that a person is a part of this Kingdom or Community he was trying to establish. When he said the Kingdom of Heaven is likened unto a man, he gave us the great truth that there is no society or community or kingdom without persons. Perhaps this is what Baker Brownell had in mind when he wrote the book entitled "The Human Community."

Continuing the quotation, beginning with the first word, we find that "the Kingdom of Heaven is likened unto a man which sowed." Jesus likened the community he sought to establish to persons who sowed. This involves a certain relationship and a great amount of activity on the part of the person. Many times Jesus had seen farmers sowing seed in their fields. He had also witnessed the harvest and discovered that the field produced more than the harvest of the seed which was sowed, but without the sower there could be no planned harvest. The lesson of this is too obvious to mention and the disciples of Jesus are not detached individuals but they must also be sowers.

"The Kingdom of Heaven is likened unto a man which sowed good seed." Jesus made this part of his parable very definite when he said that the enemy of the wheat sowed tares among the wheat. There is a very important lesson for us to learn from this bit of Scripture. The sower of wheat was careful what he sowed. He sowed *good seed.* In the final act of sowing he put his knowledge of good wheat into the ground with the seed. He did not operate on the foolish principle that all wheat seed is just wheat, that's all. Any farmer with brains enough to stay out of the poorhouse knows that there is a difference in wheat seed; some is good and some is bad. The same degree of intelligence would, if put into operation, save the world from a lot of low-grade, harmless, and impoverishing gospel seed. This truth preachers, religious educators, and the sowing disciples of Jesus, should observe, when they sow what they call the gospel of Jesus Christ.

The Field

Once more quoting the words of Jesus, we discover that the "Kingdom of Heaven is likened unto a man which sowed good seed *in his field.*" Jesus was very specific about establishing his kingdom or community of Heaven some place on this earth. The sower scattered the seed on the ground. He just didn't go out and scatter with no definite knowledge of where it would fall. It is obvious that the sower had prepared the seed bed for wheat. One of the most ancient and honorable ideas about the Kingdom of God on this earth is that conditions and environment, which are the seed bed, largely determine the kind of harvest any farmer will reap from what he has sowed. The half truth about much of our sowing which might well be called evangelism, is that we convert persons in an abstract and detached manner with little or no reference to the conditions under which they live and must try to bear fruit. One of the signs of increasing intelligence on the part of Christian sowers today is that more and more attention is being paid to the Christianizing, or one might say conversion of the conditions under which persons live. Sometimes this is erroneously called the "social gospel."

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Method: Organization Of Time

PAUL F. DOUGLASS

JOHN WESLEY'S DIARY shows the attention which he gave to planning the use of time. Toward the end of 1721 in his eighteenth year, he drew a time plan on the inner cover of his grandfather's notebook. In this proposed time budget, he laid out his schedule of studies for 1722 with a plan for each day of the week. He listed the subjects which he proposed to take, and outlined the order in which he would write to his father, mother, sisters and brothers.

After he studied Jeremy Taylor, thanks to the influence of Betty Kirkham, he began to keep a more elaborate journal. "I began," he said, "to take a more exact account than I had done before of the manner wherein I spent my time, writing down how I had employed every hour." The strong influence of Taylor appears in the statements on rules for the use of time which John now wrote in his diary in such a way as to dominate the whole record. The rules for the most part represent a "collection" of Taylor's sentences which impressed John as he read them. These restatements exercised a continuing influence throughout John's whole life and work. The compact organization of the material is witness to John's capacity to "systematize."

HIS DIARY ENTRIES show that he not only stated the rules, but that he also applied them to himself. Some examples will suffice to show his procedure in self-analysis. His journal for Friday, March 26, 1722, for example, shows this self-judgment against the standards:

"I found a great many unclean thoughts arise in prayer (or devotions) and discovered these temptations to it: a. Too much addicting myself to a light behavior at all times; b. Listening too much to idle talk, or reading vain plays or books; c. Idleness, and lastly — want of devotion — inconsideration in whose presence I am.

"From which I perceive it is necessary: a. To labour for a grave and modest carriage; b. To avoid vain and light company; and c. To entertain awful apprehensions of the presence of God; d. To avoid idleness, freedom with women, and high-seasoned meats; e. To resist the very beginning of lust, not by arguing with, but by thinking no more of it or by immediately going into company; lastly, to use frequent and fervent prayer."

While these thoughts show the strong influence of Jeremy Taylor, they represent very much the same observations which self-critical young men from Benjamin Franklin to a current sophomore would make. Perhaps more significant than the rules themselves is the style of English composition which John used. There are general headings, numbered statements, and alphabetical subheadings. The *literary method* thus shows an *orderly mind* which could digest material and present it in organized format for personal study and use.

On December 1, 1725, he noted in his journal: "Breach of vows; hence carelessness of fixing days of mortification, &c.; Pride of my parts or holiness: greedy of praise: peevishness: idleness: intemperance in sleep: sins of thought: hence useless or sinful anger: breach of promise: dissimulation: lying: rash censures: condemning others: disrespect of governors: desire to seem better than I am."

SELF-INSPECTION: From the days when he first read Thomas à Kempis and Jeremy Taylor, Wesley knew that spiritual improvement does not come without systematic effort. The person rather has to provide the time for self-inspection. Following his ordination as a deacon in September 1725, John set aside Saturday night to hold an inquisition about his own religious experience and personal performance. The session was private, only John Wesley's soul and his Lord being present in the end-of-the-week bond meeting. In his diary he recorded week by week his confessions and his resolutions — the results of his self-inspection.

Between October 1, 1733, and April 22, 1734, he pursued the self-examination to its superlative point. With the beginning of 1734 he adopted a new scheme to the already effective method for the nurture of a good conscience and the application of such an inner light in everyday life. His diary shows fine pencil rulings corresponding to the departments of his living such as secular, religious, intellectual, and physical. Down the left-hand margin of the page he entered numbers to represent the hours of the day from 4:00 a. m. to 9:00 p. m. A second column which he introduced with the letter "E" provided for notations about ejaculatory prayer, while a third column with figures down the middle of the page gave the entry for minutes spent at the close of each hour of devotion.

Exercise: As an Oxford undergraduate, John Wesley developed habits of taking simple exercises. His entries in his diary show the informal way in which he took his relaxation from his studies: "Was treated by Ditcher at the Coffee House and Tennis Court; Walked around the meadow; "Walked an hour; Walked from five to six; Walked an hour; Played two hours at tennis; Walked in Trinity Gardens." By diet, coupled with daily exercise in walking, riding his horse, rowing and playing tennis, he kept himself in shape.

INTERROGATIONS: The Wesleys used the "interrogative" as a means of questioning critics of their behavior. These interrogatives were an orderly series of questions submitted to friend and opponent alike to offer them opportunity to make specific answers to specific questions. This method of facing critics with the need for being specific is both a procedure in pleading at English law and a very potent device for getting discussion down to the facts of the case.

Within the busy life of Oxford, the Wesleys became a part of a small "company" bound together by an agreement to spend three or four evenings a week together. The little group began to crystallize in November of 1729, when John returned from his year of assisting his father

in the section of his parish which lay in the bog-surrounded village of Wroot. At the time Charles Wesley, John Wesley, and William Morgan, a fellow student from Dublin, Ireland, comprised the group. The purpose of the men was as congenial persons associated by common objectives in a small group to meet three or four evenings a week together and to read over together the classics, which they had previously read in private, on common nights, and on Sundays to read some book in divinity.

THE STUDENTS MET in each other's rooms during the winter of 1729-1730. The next summer, 1730, Morgan reported to the group that he had called at the jail to see a man condemned for killing his wife, and that at the same time he had talked with one of the debtors. He said that he felt it would do the debtors a lot of good if the University students would take pains now and then to speak with them. Morgan kept repeating the idea until one August day, John and Charles walked with Morgan down to the Castle where the prisoners were kept. So impressed were the brothers with the good of their visit that they agreed to go regularly once or twice a week.

It was therefore through the concern of Morgan that the Wesleys added social service projects to the "method" of their little company of University students. John wrote his father about their visits. Samuel replied:

"I have the highest reason to bless God that He has given me two sons together in Oxford to whom He has given grace and courage to turn the war against the world and the devil which is the best way to conquer them. . . . I think I must adopt Morgan to be my son together with you and your brother Charles; and when I have such a ternion to prosecute that war, wherein I am now *miles emeritus,* I shall not be ashamed when they speak with their enemies in the gate. . . . Go on, then, in God's name in the path to which your Saviour has directed you, and that track wherein your father has gone before you! For when I was an undergraduate at Oxford, I visited those in the Castle there, and reflect on it with great satisfaction to this day. Walk as prudently as you can, though not fearfully, and my heart and prayers are with you."

THE FATHER HAD ONLY one recommendation — that his boys combat "the flesh" by "fasting and prayer." On December 1st, Samuel wrote his sons again: "I question whether a mortal can arrive to a greater degree of perfection than steadily to do good, and for that very reason patiently and meekly to suffer evil. For my part on the present view of your actions and designs, my daily prayers are that God would keep you humble."

By this time the "little company' 'had grown to five persons. Its members were referred to in the Oxford Colleges as "The Godly Club" and sometimes with more dignity as "The Enthusiasts" or "The Reforming Club." The fact was that a small group of students were methodically expressing *spiritual enthusiasm.* This expression of enthusiasm was more important than the methods by which it was expressed.

The pattern of the group was summed up by John Wesley in a letter to William Morgan's father, under three headings: (1) Doing what good we can (2) In order thereto communicating as oft as we have an opportunity (3) Of serving the fasts of the Church.

Taking the activities of the "little company" as a whole, their methods were these: (1) The small group of men with a common purpose becomes a sustaining fellowship; (2) This group needs to meet regularly on schedule; (3) The group enriches its experiences by planned reading and digests ideas by group discussion and application; (4) The members reinvigorate their purposes by taking Communion regularly and frequently; and (5) The members express their devotion through practical projects of service to others for whom they have an economic, political, intellectual, and spiritual concern.

As the "company" was developing its highest influence at Oxford, William Morgan was taken ill. In June, 1732, he went home to Dublin and died on August 26th. The intrusion of death into a circle of University men shocked the brothers and their circle of friends. Brother Samuel, deeply moved by the report, came to the immediate support of John and Charles. His poem, "On the Death of Mr. William Morgan of Christ Church," expressed his feelings at the moment.

THE DIARY: Before John went up to Oxford as an undergraduate, his father placed in his hands a family heirloom. It was a small duodecimo book, stoutly bound in half vellum; its marble boards were time-worn, its pages yellowed with age. Three Wesley names appeared on it: Jo: Wesley, John Wesley, Sam: Wesley.

The volume, transmitted from grandfather to grandson by the son and father, had a few pages neatly cut out. John, now in the third Oxford generation, began to use it, first to transcribe his notes on the first Ode of Horace, and then to plan and budget the use of his time.

A student's diary or scrapbook of ideas often becomes a useful personal document to him; it records the ideas he has bumped into, the little personal devices which each young person develops for himself in taking hold on life. As his Oxford experience deepened, John's diary became an intimate record, a kind of mirror which reflected how he looked to himself.

After he read Jeremy Taylor, John began, as he said, "to take a more exact account than I had done before, of the manner wherein I spent my time, writing down how I had employed every hour."

THE DIARY SHOWS the further influence of Taylor, not only that a man may account for the use of his time, but "make amends for his carelessness" and keep a record of the examination of personal actions in the day just passed "with a particular scrutiny before we sleep at night."

And Taylor's further influence on Wesley was shown by the three sets of rules and resolutions which he penned out carefully immediately to precede the first page of the diary. The whole series of diaries kept by Wesley at Oxford show his interests and habits, record his plans for his pupils, and picture his own personal pilgrimings.

As a general practice, John Wesley made his diary entries in code. The purpose of his cipher enabled him to economize in space and time and protected his record as

personal document for his own use. The problem of deciphering his diaries involved great ingenuity. He used English, Greek, and Hebrew symbols with plenty of signs, numerals, points, and dashes. Letters were sometimes used in their natural and proper sense, sometimes one consonant in an ordinary word would be changed, and all vowels either omitted or replaced by full points. From time to time he introduced new ideas into his code writing. One of his simplest forms of cipher is found on the reverleaf of his first volume. Transliterated, it reads: "A General Rule in All Actions of Life." John Wesley's Oxford diaries were important personal documents; they were instruments of his personal growth as an undergraduate.

LETTERS: The second "method" characteristic of John Wesley was his bent for personal communication by letter. Often he noted dates on which he had written to particular persons in his diary; he also often kept copies of letters, expressive of his own gregarious longing for people. His collected letters begin in 1721: they end in 1791. Informal, gossipy, direct, his letters during his Oxford days increasingly concerned themselves with ideas and personal definition of purposes. Commenting on later life on style in letters which he transcribed for the press, he said:

"I think it my duty to see that every phrase be clear, pure, and proper. Conciseness (which is now natural to me) brings *quantum sufficit* of strength. If, after all, I observe any still expression, I throw it out, neck and shoulders."

While in general correspondence he paid little attention to style, just setting down words and ideas as they came to him, John was from his very earliest days in Oxford a *Methodist*. His orderly mind arranged ideas and operations in proper sequence. Both his diary and his letters indicated that his thinking was never completed until it examined his own self for integrity and then bounced off to other persons.

DISCUSSION: If the diaries and the letters were at the same time private, personal, and social documents, John found the act of communication completed only in personal association. Thought is only soliloquy until it is shared and milled over in face-to-face discussion and argument. In the junior commons in Christ Church, in the senior commons in Lincoln College, in the Coffee houses, on walks with companions in Christ Church meadows, in the gardens of Oxford, along the tow path, in residence hall rooms, at holiday house parties, in conference with his tutors, as a tutor with his own pupils, everywhere John "tried out" ideas, found which were soft and which solid, and in the human interaction of companionship, his gregarious nature found stimulation. It was the discussion of ideas that completed his circuit of communication. Entries in his diary show this habit.

Sometimes he became quite formal in his presentation. To his brother Samuel he said: "I had rather dispute, if I must dispute, with you than with any man living, because it may be done with so little expense of time and words. The question is now brought to one point, and the whole of the argument will be in a single syllogism: . . ."

GENERAL READING: If the education of a student is aided by the diary, the letter, and the continuing discussion of ideas, general reading enriches the student's mind. A natural student has an "itchy" feeling for books and ideas. Often the ideas which most influence a student's life come from outside the student-teacher relationship. This was the case when Betty Kirkham suggested à Kempis, Taylor, and Law.

Under his own momentum, however, John was not only reading the *Spectator* and current literature; he was not only looking into Latin and Greek classics, Hebrew documents, and French and English literature; he was reading generally and widely "on his own." In the fall of 1725 and the winter of 1726, when he was twenty-two, for example, he read a long list of volumes, threw in some plays and lighter reading, reread some, and collected those which had special meaning for him.

IN SIX MONTHS he read Drake and LeCleve's "Physics," Burnet on the Reformation, Dennis against Pope, *Salmon's Review*, Welstead's "Poems," Lee against Locke, Hicks on Schism, "The Great Atlas," Dr. Halley on "Magnetism and Gravity," Ditton on "Matter's Thinking," the "Souls of Brutes," Watts, Keil's "Principia," Cowley, Locke, Norris, "Heavton Timorumenos," Cheyne on Fevers, the book of Ezra in Hebrew, the Odes, Epodes and Satires of Horace, the "Life of Whiteways," Horace de Arte on "Poetica and Epistles," the book of Matthew, part of the fifteenth chapter of the book of Proverbs, which he translated into Latin verse, Virgil's Eclogues and Georgics, logic, the book of Mark and Luke, and Aeneid, the "Life of Plutarch," Epictetus, the book of Acts, the Iliad, the book of Romans, Xenophon, the books of Colossians, Thessalonians, Proverbs, and Ecclesiastes, Cornelius Nepos, Jackson, Cowley and Watts, "On the Case of Subsenbury, Prior and Berkeley, Satires of Juvenal, Vertot's Revolutions of Rome, Synge on Toleration, Clarendon, Milton, Rapin on Eloquence, the book of Ephesians, and twelve Odes of Anacreon.

COLLECTION OF BOOKS: Oxford has long required its men on examination to take passages of language and reduce the thought to brief language. One method of such "cutting down" is called the *precis*. One of the most valuable skills which the Oxford man develops in this process of analysis and restatement is the "collection." The verb "collected" appears over and over again in John Wesley's diary. He circulated some of his summaries of books.

To "collect a book" meant to make a synopsis of it with notes and abstracts. The original purpose of "collecting" was to prepare for examination." Collected documents proved to be an effective technique for mastering the content of a volume. John acquired the habit early in his Oxford career. It appealed to his natural bent for method and system. And the summaries turned out to be a convenient device for the circulation of ideas among his acquaintances.

UNION THEO

Assail McCarran Act

WASHINGTON, D. C. — Protestant, Roman Catholic and Jewish leaders joined in criticism of the McCarran-Walter Act at a public hearing before the President's commission on immigration and naturalization.

Church spokesmen assailed the act as discriminatory towards certain racial groups and said that many of its provisions are "incompatible with Christian practice and love of country." Passed over President Truman's veto last June, the McCarran-Walter Act is due to become effective on Dec. 24th. The commission was named by Mr. Truman to study possible changes in the measure and to report before the next Congress meets in January.

The Washington hearing was the final one in a series of 11 held by the commission in major cities across the country as a basis for its report. The testimony given by 33 witnesses speaking for religious, welfare, citizenship and other organizations ran about 90 per cent against the new law, with churchmen being among the most critical. A commission spokesman said this also had been the case in the 10 earlier hearings.

Dr. Walter W. Van Kirk, executive director of the National Council of Churches' Department of International Justice and Goodwill told the commission that the McCarran-Walter Act is "an affront to the conscience of the American people." Dr. Van Kirk urged that, "while the U. S. simply cannot absorb the millions who would come to our shores were the doors of entry thrown wide open," quotas be made more flexible and that all discrimination against Asiatic people be ended.

The Rev. Robert E. Van Deusen, Washington secretary for the National Lutheran Council, said the entire quota system should be re-examined and that the McCarran-Walter Act goes "farther than any previous law in listing grounds for exclusion, deportation and denaturalization."

Msgr. Edward E. Swanstrom, executive director of War Relief Services-National Catholic Welfare Conference, suggested that immigrants be admitted to the U.S. each year at the rate of one to every 500 persons already in this country. "We have today an American policy on immigration," he said, "which is completely outmoded, out of harmony with our ideals and action and completely at variance with the foreign policy we are pursuing."

A separate government agency to handle alien problems was proposed by several representatives of Jewish groups who testified at the hearing. Dr. Irving M. Engel, representing the American Jewish Committee and the B'nai B'rith, called for the admission of 300,000 to 600,000 immigrants annually under the auspices of such an agency.

Judge Louis E. Leventhal, speaking on be half of the Hebrew Immigrant Aid Society and the National Conference of Jewish Women, said that a floor of 30,000 immigrants a year should be apportioned equitably among all applicants.

CITIZENSHIP CONTEST

COLUMBUS, O. — A Citizenship Award contest sponsored by the International Society of Christian Endeavor was announced by the Rev. Charles E. F. Howe, director of the Society's Citizenship Department. Cash awards will total $1,000. The first-place winner will receive $250 and an all-expense trip to the 42nd International Christian Endeavor convention at Denver, Colo., in June, 1953.

The contest will be similar to one conducted earlier this year by the Society. Winners will be determined on the merits of "A Letter to my Congressman" or, for Canadian youth, "A Letter to my M.P.," and on contestants' citizenship service records.

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Washington Episcopal Schools To Admit Negroes

WASHINGTON, D. C. — Protestant Episcopal schools are moving toward the admission of Negro students on a completely integrated basis. Parents of students attending fashionable Beauvoir Elementary School have been formally advised that the governing board has voted to accept applications from Negro students in the school beginning next September.

The Rt. Rev. Angus Dun, Bishop of Washington, in making the announcement to parents said that Negro applicants will be subject to the same admission qualifications and requirments as all others. Similar action is expected to be taken shortly by the governing boards of St. Alban's School for Boys and the National Cathedral School for Girls, both of which are conducted on the grounds of the Washington Cathedral.

Public schools in the District of Columbia are kept segregated, both as to students and faculty. Roman Catholic parochial schools have gradually been opening their doors to Negro students in the past three years, without incidents.

TO SHOW LUTHER FILM

NEW YORK (NLC) — The full length dramatic film on the life and work of Martin Luther, now nearing completion as a joint project of the Lutheran Churches of America, may be shown commercially in movie theaters throughout the country before its release to local churches. That prospect was raised at a two-day meeting of Lutheran Church Productions, Inc., when representatives of the six church groups co-operating in the venture agreed that possibilities for theatrical distribution of the picture should be fully explored.

As a first step toward this end, approval was given to plans for a so-called "showcase run" of the film early next year at a theater in a key city, after which a definite decision will be made on the question of distribution, whether showings will be sought in theaters or confined to church audiences.

Made for Lutheran Church Productions by Louis DeRochemont Associates, the picture was shot on location in Germany from August 4th to October 11th. It is expected that the final details of editing, musical score, etc., will be finished by the early part of 1953.

n A Wide Circuit

. W. Reid

eace in Korea

The United Nations General Asmbly showed both understanding d wisdom in making consideration the military-political stalemate in orea the first item of this session's enda. For on the outcome of the olice action" may well depend the timate usefulness or failure of the hole United Nations conception. nd until that situation is resolved, he mutual murdering" of the opsing factions will continue — could ntinue for another half century or ore, military men agree; there can e no progress made toward limitaon of military armament; and there n be no readjustment of economic social conditions anywhere in the orld.

Settlement of the Korean strife ust precede all steps toward world eace, alleviation of world hunger d fear, political readjustment of e nations, application of new scitific knowledge to human betterent, transfer of the earth's resources om war preparation and waste to e pursuits of peace, and the conrvation for future generations of e world's natural resources. Can y "sacrifice" of pride and greed, or y effort of every private and pubc agency be too great to end this lebate with guns" in Korea?

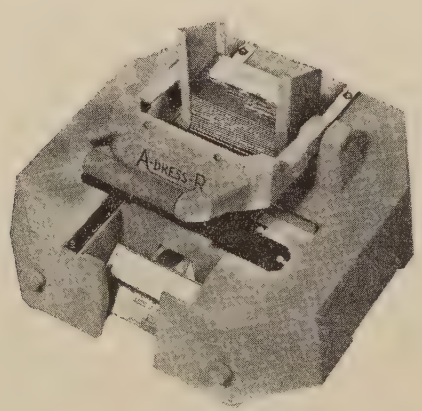
The military agree there is a staleate on the battlefront. But to reach at stalemate has, to date, cost the nited States 122,117 casualties — 1,377 of these being known dead. he losses to north Korea's military rces are even greater; to her civilian opulation incalculable. A dozen her nations under the U.N. banner ave had long casualty lists; and no e knows the many thousands of hinese and North Koreans killed, ounded, and taken prisoner. Only the two world wars and in the War etween the States did the U.S.A. se more men and squander more esources than in this "police action."

J. Donald Kingsley, head of the U. . Korean Reconstruction Agency, oints out that economic dislocation paralysis — such as continued war n produce — can destroy a nation's ntegrity. And, we add, that can hapen to the U.S.A. or any other naon engaged in this Korean struggle d waste. "The disruption of agriulture, the immobilization of indusy, and the breakdown of public serces can render a nation impotent d destroy its people as surely as the mightiest aerial assault or the scourge of ground warfare," warns Kingsley.

The cost of the "cold war" and of the related Korean conflict have added both economic and social costs to peoples everywhere, Secretary-General Trygve Lie adds. "These heavy costs," he says, "are the principal cause of economic difficulties which occasion grave anxiety in many countries." And he mentions: inflation, budget deficits, high taxes, trade and monetary restrictions, price increases, diversion of resources to armaments.

I believe it was Dr. Henry Hitt Crane who first suggested that the so-called "peace talks" in Korea be taken out of the hands of the military and entrusted to "authorized civilians who are trained in the art of creative negotiation." Certainly six-minute conferences at Panmunjom, with an air of hostility on both sides with public and private threats and name-calling and expressions of distrust, with inflammatory statements to the press before and after each "conference," will never get a solution.

Let civilian negotiators get together — at least we can urge such from the U.N. and the U.S.A. Let them meet continuously, as would a jury, without "leaks" from the jury room; live together, eat together, probe each other's motives. "I can't hate any man I know." Let the phones to Moscow and Washington — at least we can urge the latter — be cut. Perhaps there ought to be a mother or two on the jury; or some representatives of innocent by-standing nations. In any case, we believe such a jury, staying on the job, can reach a just verdict! Isn't it worth a try — to save civilization?



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RELIGIOUS TV PROGRAM A HIT WITH CHILDREN

WASHINGTON, D. C. — A novel religious television program sponsored by the Washington Federation of Churches is making a big hit with the juvenile audience. Called "First Century Airlines," the half-hour program each Saturday morning offers modern-minded moppets a thrilling trip through space back to the first century A.D., where they meet real-life characters from the Bible and hear stories that have not lost their wonder with the passage of 19 centuries.

The program is combined with a quiz contest that offers prizes to children who can correctly identify the chapter and verse of the Bible that is the basis for each week's program. They also are asked to draw a picture of what impressed them most on the program. Each week four children between the ages of 6 and 15 who were winners of the previous week's contest are guests in the studio and are welcomed by the committee of judges.

This new program in religious education has such promise, according to Dr. Stanley Knox, director of the Department of Radio and Television of the Federation of Churches, that the station which is carrying it as a public service has built a special set for it and developed special sound effects. A 25-minute religious film is the center of the program.

The new children's series is part of a 52-week year-round program of religious films on television being sponsored by the Washington Federation of Churches, which has seven other regular weekly and daily programs on the air, including a religious newscast and daily chapel and meditation programs.

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'McCarthyism' Is 'Immoral'

NEW YORK — Sixty Protestant, Roman Catholic and Jewish clergymen, all educators and laymen denounced Sen. Joseph R. McCarthy of Wisconsin and his methods as a threat to America's freedom "second only to the communist conspiracy itself."

In a statement issued recently, the group called "McCarthyism" an attitude that is "essentially immoral." By confusing the real issues and undermining confidence in basic democratic procedures, they said, it "aids rather than harms the real enemy."

Signers included the Rev. H. A. Reinhold of Sunnyside, Washington, a leader in the Catholic Liturgy movement; the Rt. Rev. Angus Dun, Protestant Episcopal Bishop of Washington (D.C.), and Dr. Israel Goldstein, rabbi of Congregation B'nai Jeshurun here and president of the American Jewish Congress.

Others who joined in the condemnation were the Rev. Charles Owen Rice of Pittsburgh, Pa., a Catholic labor priest; Dr. Reinhold Niebuhr of Union Theological Seminary, New York, and Dr. Harry Emerson Fosdick, pastor emeritus of New York's Riverside church.

"On moral grounds," the statement said, "Sen. McCarthy stands condemned before the bar of responsible judgment because he has engaged in wholesale vilification of American citizens and American institutions. He has castigated as 'subversive,' all who oppose him, including many of the most patriotic and responsible men in public life. Without producing one piece of real evidence or apprehending one real subversive in our institutions, he has sought to propagandize the fear that our government and institutions are, on a large scale, simply the dupes or the agents of the communist conspiracy."

Sen. McCarthy also must be opposed for practical reasons, the signers said, because his methods have diverted attention from "real threats" and have "radically undermined public confidence" in the government's integrity. All responsible Americans agree on the need to fight communism, the statement added. But Sen. McCarthy has become the spokesman for those who try to justify the use of any means toward the end, it said.

"Sen. McCarthy," the signers declared, "has pursued the classic way of the demagogue who finds his greatest opportunity for self-advancement during a time of crisis." If his methods are not resisted to the end, the statement concluded, "we run the risk of losing our national soul and honor through a tragically misguided effort to save them."

Conference Discusses Role Of Ministers' Children

DOVER, Del. — The role of the ministers' children in church and community life was discussed at the annual meeting of the Dover District of the Delaware Annual Methodist Conference October 28-30.

The discussion was led by Mrs. J. W. Jewett, of Philadelphia, the widow of a late leader of the Delaware Conference, who pointed out that one out of every fifty ministers in America is the son of a minister. She cited leaders in American life, in the professions, industries, and businesses who are children of ministers.

Participating in the panel discussion were Mrs. J. O. Lockman, Lincoln, Delaware, and Mrs. W. G. Brown, Berlin, Maryland, wives of ministers and mothers of three and four children respectively, and three children of ministers, Burtus Wilson, Still Pond, Maryland, Mrs. Wm. J. Laws, home economics supervisor for Delaware schools, and Othello Molock, Chestertown, Maryland, whose parents had large families of seven, eight, and ten children respectively.

Presiding over the three-day parley was the Rev. Daniel Lyman Ridout, superintendent of the Dover District. Other speakers included Superintendents R. B. Thompson, L. S. Moore, and W. H. Mears, of the Salisbury, Philadelphia, and Wilmington Districts, respectively, of the Delaware Conference; the Rev. H. A. Bailey, religious education leader, of Philadelphia; the Rev. W. Tycer Nelson, college minister at Maryland State College, Princess Ann, Maryland; the Rev. O'Connell Milbourne, Wilmington, Delaware, and numerous pastors of the Dover District, who, with leading laymen, discussed current church problems and programs.

The Rev. Grant S. Shockley was host pastor.

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2ND WORLD SERVICE DAY

ANDERSON, Ind. — Local congregations of the Church of God throughout the United States will participate in a 2nd national Autumn World Service Day on Nov. 16th, by which date one-third of the goal for $1,000,000 for the World Service program of the church is to be raised.

Final plans for the event were announced recently by C.W. Hatch, executive director of the World Service commission, who said approximately 2000 congregations had been invited to take part.

This year marks the 25th anniversary of the establishment of the World Service commission, Hatch said. The amount given by local congregations has ranged from $109,000 in 1940 to $730,000 in 1950 and $1,000,000 in 1952.

1953 CHURCHMANS EXPOSITION

The second annual International Churchmans Exposition moves to a new location and time of year. "The 1953 show will be held October 6-7-8-9, 1953, at the Chicago Coliseum — only a few blocks from the downtown hotels," say managers Marcus W. Hinson and Joe Vancil.

Again the very popular "Hall of Church Designs" and the "International Church Buildings Forum" will be featured, and it is expected that the gate count of 18,726 at the 1952 show will be exceeded.

The "International Church Buildings Forum" will be so scheduled that those interested will have to be present only two days to see and hear everything. It is planned to schedule again the subjects covered in the 1952 Forum, with some additions, so that building committees can use this program to orient themselves for their task of providing their congregations with the best facilities their budgets will permit.

The office address of the International Churchmans Exposition is 19 South LaSalle Street, Chicago 3, Illinois, if further details of this exposition are desired.

WILDMAN AT DICKINSON

CARLISLE, Pa. — Dr. Clyde E. Wildman, president emeritus of DePauw University, has been appointed visiting professor of English Bible at Dickinson College, it was announced by Dr. William W. Edel, president of the college.

Dr. Wildman was the president of DePauw from 1936 until his retire-

ent in 1951, completing the longt tenure in that office in the history the 115-year-old university. Since aving DePauw he has been visiting ofessor at Southern Methodist Unirsity and Garrett Biblical Institute. e will take up his duties at Dickinn, 180-year-old liberal arts college th an enrollment of 875 students, xt January.

He is vice-president of the Univerly Senate of the Methodist Church d has been president of the Inana Conference on Higher Educaon, the Indiana Association of Inpendent and Church Related Colges and the National Association Methodist Colleges and Universies. Prior to going to DePauw, he as professor of Old Testament hisry at Boston University School of heology for six years. He has also ught Bible at Syracuse University d Cornell College, Iowa.

RASS ROOTS POLITICS OMBINED WITH CLASSROOM

A head start in practical politics d mature citizenship has been ken by Boston University students a project which combined classom with caucus, and term papers ith electioneering.

The best way to describe the proct, its chairman says, is "grass roots olitics," because the students really t at the root of American political e in campaign headquarters and in ard and precinct work with the parles of their choice, as well as studyg hard in class for exams and term apers. So claims Dr. Edward R. Colr, professor of government in the oston University college of business dministration, who was named to ead the project this summer (1952), hen President Harold C. Case anounced the University's intention to se a $12,000 grant from the Maurice d Laura Falk Foundation of Pittsurgh, "To aid the training of colge students for the political responbilities of American citizenship."

The Boston political scene during e 1952 campaign months preceding ection day, November 4th, provided perfect laboratory for the hardorking students, who do everything om stuffing envelopes and knockg on doors, to participating in comittee meetings and caucuses. But e program did not cease its work fter election day had passed; it will ontinue to examine and participate the American political activity roughout the year, according to Dr. ollier, who has been relieved of certain teachings assignments in order to be more active in the citizenship program.

For Armistice Day, 1952

Ronald A. Mosley

After several weeks of combat with the 106th Infantry Division, this writer was wounded and spent two months as a hospital patient in England. Returning to duty, he was assigned to the 188th General Hospital, in Gloucestershire, England, as the Protestant chaplain.

One day, in a shipment of new patients to the hospital, he found that his assistant from the 106th Division was in the group. They had a wonderful reunion; Cpl. Orva L. Ice, Jr., had been an ideal chaplain's assistant, and on the long trail from the front lines to the hospital in England, Cpl. Ice met a young Jewish lad who had been born in Germany. This Jewish boy, Werner Zimmt, together with Cpl. Ice, worked on a poem which expressed their mutual feeling toward the struggle in which they had been active participants.

INHERITANCE

We, who tread these mortal highways,
Whence do we take the claim
To live a life of ease and comfort
To robe ourselves in fame?

While war and strife are all around us,
While men still bleed and die,
We sit like fools, like idle jesters,
And watch them passing by.

We shackle our thoughts and feelings
And hope to fill their place
With the empty, soulless teachings
Of a forgotten race.

We see and tolerate suppression,
And claim that we are free;
Never daring to remember
That all, or none, are free.

We are slaves to our future;
Terrorized by our past.
How long, how long can we endure this;
How long can all this last?
Can a man claim to have freedom
When other men are slaves;
While hundreds, thousands, still keep rotting
'Neath the soil and 'neath the waves?

Has a man the right to freedom
Without a thought for those
Who are slaves by birth or conquest,
The millions no one knows?

If he has there is no justice,
This is all in vain.
For nought has been the ceaseless struggle,
The endless death and pain.

For nought the tears, for nought the heartaches,
For nought the hopes of peace . . .
But it has not been for nothing,
And the struggle shall not cease.

All our fetters shall be broken,
Our shackles fall apart;
For there is a God and justice,
And man shall find His heart.

Hope, you slaves, you're not forgotten;
Hope, and work and fight!
For there is a God in Heaven,
And might shall not be right.

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KOREAN ISSUE IN CAMPAIGN

TOKYO—Methodist Bishop Richard C. Raines of Indianapolis expressed strong disapproval over the injection of the Korean war as an issue in the United States election campaign. "Use of the Korean war as something of a political football in the campaign is taking a terrific toll of the morale of our boys and is unworthy of us," he said.

Bishop Raines came to Tokyo following a two-week tour of battle areas during which he visited front-line troops and held conferences with chaplains. "I was impressed by our soldiers in Korea," he said. "I also found the chaplains there to be men of real stature and spiritual quality. I was impressed by the generals and other officers and by the real concern they showed for their men.

"I was impressed with the terror and suffering of actual combat. The attacks are almost universally at night and our men are always outnumbered, from two to one to fifteen to one. During the day the ceaseless artillery fire makes sleep almost impossible. Wherever I went I could see that blood saves the lives of hundreds. I was impressed by the fact that everyone who is physically able should give blood."

The bishop also said he was impressed by the terrible suffering of the Korean people. "Literally millions would die without help from abroad," he added. "Everything that is sent is used immediately.

Bishop Raines left for Formosa to investigate the need for sending missionaries there. The denomination has no work on the island, although some 3,000 Chinese Methodist refugees live there. "If these Methodists need help, I'll see that some of the former China Methodist missionaries are sent there," the bishop said.

ELECTION PRAYER VIGIL

OAKLAND, Cal. — Suburban Montclair's Methodist, Presbyterian and Protestant Episcopal churches held a joint 10-hour vigil of prayer for the nation on Nov. 3rd, the day before election.

The purpose of the united prayer, according to the Rev. E.W.J. Schmitt, pastor Montclair Methodist church, was to bring a "turnout" of American voters on election day and assure "a wise choice being made in every area. . . . We shall pray, too," he said, "that, no matter which side wins, there shall be no bitterness but, instead, a more strongly united America." The vigil was observed from 9 a. m. to 7 p. m. at Mr. Schmitt's church, with the three ministers in continual attendance and alternating in conducting 15-minute corporate prayer services at 10 a. m. and 1:30 and 7 p. m. Members of the three congregations came in throughout the day for quarter-hour prayers.

GUESTS IN HARLEM HOMES

NEW YORK — Twenty-nine white Vermonters — parents and teenagers — spent the weekend in the homes of Harlem Negroes. They were pursuing the "Vermont Plan" of "aggressive goodwill" in furthering interracial harmony.

The visit of the New Englanders continued a custom started nine years ago by the Rev. A. Ritchie Low, then pastor of the Federated church in Johnson, Vt. Each summer, Negro children from New York are sent to Vermont to spend two weeks in the homes of families co-operating in the plan. During the fall, the Vermonters come to New York for a weekend in the homes of the Negro children.

Since Mr. Low's death in 1948, the project has been carried on by the Rev. Lillian S. Gregory and the Rev. Dortha Ann Weaver, co-pastors of the Congregational church of Jericho, Vt. During this year's visit, the New Englanders attended a service at the

You're Only Young Once

HOOVER RUPERT

Just recently I finished reading a book which was a most fascinating one for me. You won't find it on the best-seller lists. In fact few of the younger generation will have even heard of it. The book was published just 60 years ago. It is "The Life and Labors of Elijah H. Pilcher of Michigan." Here is the record of fifty-nine years of ministry in The Methodist Episcopal Church. It was of particular interest to me because it tells the story of the ministry of the man of God who was the first pastor of the church I now have the honor to serve. It will be 122 years on next January 29th, since this Methodist circuit rider arrived in the little hamlet of Jackson and "without delay, in the barroom of the log tavern, inaugurated the work of Christ in the settlement." I wonder if he dreamed that his pioneer efforts would lead to the organization of a half dozen Methodist churches in a city that now boasts a population over 65,000?

Quite apart from the personal interest which this book generated because of the heritage of a long line of preachers who have occupied the pulpit of the church he established, I sat in awe reading this 150-page record of Christian adventure. Here was the simple but terrifically gripping story of a Christian minister who underwent many hardships in the carrying of the Christian gospel into this wilderness territory. While I am aware that to my friends in New England, six score years and two may not seem to be eligible yet to be regarded as history, yet even the most historically minded could not read the record of following the frontier by this circuit rider without a sense of appreciative gratitude for the courageous daring and pioneer faith of Elijah Pilcher. His name is known throughout the state of Michigan and Ohio. He established many other churches in addition to Jackson, First. He was instrumental in the founding of Albion College. He studied medicine while preaching and was granted the M.D. degree. He read law in his spare time and his legal knowledge stood him in good stead as a leader in boards of directors and trustees for various church-related agencies. He was a man highly respected in governmental circles, whose advice and counsel was constantly sought by the leaders of the State.

If you have thought of the early Methodist circuit-rider as being a man whose only qualification was a religious experience, you will soon learn from this record that here was a man whose impact on his territory was far-reaching both during his life and since. When one reads of his rides on horseback through snows and ice, of his lonely religious forays into the wilderness of pioneer territory, of his use of makeshift preaching places — taverns, homes, the out-of-doors, and eventually the church buildings which he led the faithful congregations in erecting for the worship of God, any present-day Methodist needs constantly to offer a prayer of gratitude for the Elijah Pilchers who through a century and a half have been carrying the gospel throughout our land. Yours too, is this priceless heritage!

byssinian Baptist church, at which Miss Gregory was guest preacher.

The Vermonters, who sat among 500 Negroes at a regular 10 a. m. rvice, were welcomed by Dr. Adam layton Powell, Jr., pastor of the hurch, and the Rev. David N. Lirish, his associate. Later, the visors were guests at a dinner in the ymnasium of the church and then ttended an afternoon Sunday school ssion.

LAN RELEASED-TIME

HARRISBURGH, Pa. — Directors 22 released-time religious instruction systems in Pennsylvania took action to spread the program in this ate at a series of regional meetings eld in Harrisburg, Reading and Pitburgh. During their discussions, e religious education leaders conluded that:

(1) It is not only legal but obligary for public school authorities to elease pupils for religious instruction when parents request it.

(2) Religious educators must upold standards of educational proedure and teacher qualifications that eet or surpass those in public education.

(3) Accurate attendance and work cords must be kept and reported to e public school authorities.

(4) Classes held in a public school uilding violate the law.

(5) A staggered released-time proam gives opportunity for better heduling of classes.

It was reported at the regional eetings that 97 weekday church hool systems are now operating in ennsylvania. In addition, new classs have been started in nine other ommunities and six cities are condering launching released-time proams next year.

ROTEST ENDORSEMENT Y CHURCH GROUP

SEATTLE, Wash. — A Christian act Finders' Committee ballot ratg candidates "from a Christian ewpoint" was protested by minisrs and laymen representing 20 Protitant churches.

Nine Republicans were endorsed, ut no Democrats on the ballot issued y the committee of Protestant laymen and ministers, which included veral prominent figures in the Vashington-Northern Idaho Council Churches. The protest group ressed that the Christian Fact Findrs were not affiliated with the Coun1 of Churches, and that the council did not agree with the endorsements or with the philosophy behind them.

"The fight against 'communism and moral rot in high places' is not confined to the Republican Party nor to Christians alone, as the Fact Finders imply," the protest group said. "Legions of men of goodwill representing diverse religious and political beliefs combat these evils as actively as do Christians . . . however, we are more concerned about the effect of the Fact Finders' irresponsible action upon the Christian Church than upon any political group."

ZIONS HERALD 125 YEARS AGO

Nov. 14, 1827

A fire of Fiddles! — In the town of Hawley, Mass., the church of God has again been visited in mercy.—Among other subjects of the converting power of God, were six young people from one family. Their house had been a house of vice and folly — a resort of the blithe and gay, to follow the enchanting sound of the devil's master piece — the violin. But thank God, the blessed Jesus passing by, and converting the "house of mirth" into a "house of prayer," my colleague and myself had the uncommon pleasure of warming our cold hands and shivering bodies by a fire made of "fiddles."

....

Women. —"I have always remarked," says the celebrated traveller, Ledyard, "that women in all countries are civil, obliging, tender and humane. To a woman, whether civilized, or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. With man, it has often been otherwise. In wandering over the barren plains of inhospitable Denmark; through honest Sweden, and frozen Lapland; rude and churlish Finland; unprincipled Russia; and the widespreading regions of the wandering Tartar, if hungry, dry, cold or sick, the women have ever been friendly to me, and uniformly so; and to this virtue (so worthy the appellation of benevolence,) these actions have been performed in so free and kind a manner, that if I was dry, I drank the sweetest draught; and if hungry I ate with a double relish."

Call For Church Unity

BUCK HILL FALLS, Pa. — A joint conference on Protestant Church unity in the United States said it was imperative that "aggressive action now be taken toward a greater unity of the Christian Church." The conference issued a statement at the close of a three-day meeting attributing the urgency for immediate action to "the critical times in which America and the world find themselves."

"Therefore," the statement said, "the conference calls all churches and Christians to a time of meditation and prayer that dynamic progress may be made in developing a united church which will deal more effectively with the problems of these chaotic days."

The Conference was attended by 35 representatives of 15 major denominations. It was called to debate and discuss two specific proposals for Protestant unity. The proposals, both of which have many supporters within the various denominations, are the Federal Union Plan and the so-called Greenwich Plan of Union for a United Church.

The Federal Union Plan was conceived by Dr. E. Stanley Jones, noted missionary-evangelist. It advocates a federal union of churches, patterned after the federal union of states in the U.S. Under this plan, the denominations would retain their differences, while being part of a united church. The plan is being promoted by the Association for a United Church.

The Greenwich plan is an outgrowth of a church unity conference held in Greenwich, Conn., in 1949. It called for a united Protestant Church on four levels — the local church, the diocese, the regional synod, and the national federation of synods. This plan would combine some of the features of Methodism, Presbyterianism, and Congregationalism. The denominations would be bound together in complete merger, thus losing their separate identities.

In its statement, the Conference said: "We are convinced that they (the two plans) are not necessarily incompatible. There is a possibility that they can be worked out together. We therefore feel that both these plans should be considered in future conferences on church union."

PERSONS

Frederick Buckley Newell III, first grandson of Methodist Bishop and Mrs. Frederick Buckley Newell of New York, was born at Lawrence Hospital, Bronxville, New York, November 3rd. His parents are Mr. and Mrs. Frederick B. Newell, Jr., Thornycroft Apartments, Scarsdale, N. Y. Mrs. Newell was the former Harriette Hubbard of Yonkers. Mr. Newell is in the advertising department of Wanamaker's.

Mrs. Eleanor Dyer Gordan, widow of the late Rev. Murchie Gordan, for many years a member of the Maine Conference of The Methodist Church, was married to Mr. George W. Kenniston of Milo, Maine, on October 25th. The ceremony was performed at the residence of the Rev. A. G. Davis, in Portland, Me. The couple are now residing in Milo, where Mr. Kenniston conducts a funeral director's business.

Bishop Titus Lowe, retired, former director of the Methodist Committee for Overseas Relief, has moved from his home in New York to 3146 Washington Boulevard, Indianapolis, Indiana.

Mrs. Samuel T. Lippincott, wife of the late pastor of Calvary Methodist Church, Taunton, Mass., is still confined to the emergency hospital, New York Avenue, Washington, D.C., having undergone an operation recently. She wishes to send her appreciation to the many friends in New England who have sent expressions of affection and concern. She regrets that she is not able to reply at present, since she is still seriously ill.

Miss Marjorie Medary, author and editor, has completed research on the short history of Cornell College, Mt. Vernon, Iowa, which she is writing for the May, 1953 issue of the monthly magazine of the Iowa state historical society. Her history will be based on original documents and student memoirs of the college.

Dr. Allen E. Claxton, pastor, Broadway Temple and Washington Heights Methodist Church, New York City, was the chapel speaker at Cornell University, in Ithaca, N. Y., Sunday morning, October 19th. He also preached that evening at Wells College in Aurora, N. Y. and conducted a forum on "Religion in Life Today" for the students of both schools.

Bishop John Wesley Lord announces the transfer of the Rev. David A. Nelson from the New Hampshire Conference to the Maine Conference and his appointment to Greenville Junction and Shirley, Me., on the Bangor District, effective Nov. 1st. Mr. Nelson has been pastor at Moultonville and Tuftonboro, N. H. In his new charge he follows the Rev. George E. Bullens, recently appointed to Saco, Maine.

The Bonnet Is All Right

By Grace B. Newton

Hannah A. Solomon

There was no mistaking the sincerity in Miss Hannah Solomon's voice when she answered emphatically: "I like it!", to a question concerning the controversial subject of the deaconess garb. Explaining her position she observed: "My work frequently carried me into unsavory neighborhoods, but I was never molested. In my deaconess dress I could go anywhere without fear; even the most undesirable characters recognized me as a Christian worker and treated me with respect." Miss Solomon readily consented to be photographed in the habit she had worn for so many years. "The bonnet is all right," she declared, "however, I'm not at all sure of the dress. I weighed 98 pounds when I came to live at the Deaconess Home in 1947; I now weigh 118!"

Hannah A. Solomon was graduated from the Deaconess Bible Training School, conducted by the New England Deaconess Association, in 1905. The years that followed took her first to Cincinnati, Ohio, where she assisted in the sewing room at The Christ Hospital, later being appointed to the Elizabeth Gamble Home as office secretary. Serving in this capacity for ten years, Miss Solomon taught sewing school Saturday afternoons, also a class of girls at Christy Chapel on Sunday. Here she had the heart-warming experience of seeing one of her girls take deaconess training, then nurse training at The Christ Hospital. Next were three years as Sunday school superintendent in a town near Cincinnati, where she again taught a Bible class.

After crowding more work into fourteen years than many of us do into a lifetime, she returned to New England at the invitation of Miss Josephine Fisk, becoming church deaconess at Tabernacle Methodist Church in Providence, Rhode Island. Save for an interval of three years when she was superintendent of Lucy Rider Meyer Hall, Hannah Solomon remained at Tabernacle continuously 26 years teaching, visiting the aged and the sick, feeding and clothing the poor, giving comfort and hope to the despairing.

Down through the years, no material rewards were sought by this tiny, energetic woman, clad in her dignified deaconess dress as she went about calling from home to home: hers was the joy of ministering.

40TH WEDDING ANNIVERSARY

Mr. and Mrs. Clarence L. Keir, parents of the Rev. C. Malcolm Keir of the Milford Methodist Church, Milford, Mass., held an "Open House" for their many relatives and friends, in the afternoon and evening of Sunday, Nov. 2nd, at 126A Bucknam Street, Everett, Mass., in celebration of their 40th wedding anniversary, which was October 30th.

Mr. and Mrs. Keir have been active members of the Methodist Church all their lives, and, at the present time, are stewards of the First Methodist Church, Everett. Mr. Keir for a long period of time was superintendent of the Sunday school of the afore-mentioned church; and Mrs. Keir is at present district steward, a member of the New England Conference Board of Temperance, and missions secretary of the local Woman's Society of Christian Service. She served a successful term as spiritual life secretary of the Lynn District W.S.C.S., in which group she has always been very interested and active.

Mr. and Mrs. Keir have two other children: Mr. Kenneth Keir of Malden, and Mrs. Harold (Clarinda) Johnson of Somerset; and ten grandchildren.

W.S.C.S. Notes

Louise Richardson

At the fall meeting of the Woman's Society of Christian Service of the New England Conference held recently at College Avenue Methodist Church in Somerville, Mass., there were several inspirational features, and those attending were able to talk with missionaries from our work in Athens, the Philippines, Mexico, China and India.

Mrs. Dorothy Clarke Wilson, who was in Boston to autograph her new book, "House of Earth," at the Cokesbury Bookstore in Boston, told the women it was their book, as she had been sent to India by the Division.

Miss Florence Hooper added greatly to their interest in Africa. Never before had the society realized its responsibility toward the work presented by the Rev. Emerson W. Smith. The entire day was one of information and challenge.

....

Mrs. Herbert Barnett, a former officer of the Peabody Woman's Society of Christian Service, has been elected president of the Peabody Council of Church Women.

....

The women of Trinity Church, Lynn, Mass., are planning for a Woman's Sunday morning service this month, when all the details of the morning will be in charge of the women, and carried out by women.

....

In St. John's Church, Watertown, Mass., Mr. and Mrs. Paul Chase were recently honored by the church on their 25th wedding anniversary. Mr. Chase is a trustee and Mrs. Chase has been president of the Woman's Society and is now vice-president of the Boston District of the Woman's Society of Christian Service.

....

Springfield has had a series of four educational seminars the past month, in which the women were given a preview of the study books for the year: "Along the African Trail," "Home Missions and Human Rights," and "Understanding the Bible." A unique worship service, "God's Eager Fool," was presented, as were many challenging ideas for more effective work in the local societies.

Communications experts in radio, television, the press, and motion pictures will gather at Boston University on Friday and Saturday, Nov. 14th and 15th, at the double anniversary program commemorating the fifth year of operation for the school of public relations and communications, and the 25th year that the University has awarded a degree in journalism. National figures participating in the Friday (Nov. 14th) anniversary seminars at 84 Exeter St. include Harold E. Fellows, president of the National Association of Radio and Television Broadcasters; Robert Saudek, director of the TV-Radio Workshop for the Ford Foundation; Robert W. Sarnoff, vice-president of the National Broadcasting Company, Inc.; George Beebe, managing editor, the "Miami Herald," a Boston University graduate with the class of '32; Erwin D. Canham, editor, "Christian Science Monitor;" W. Howard Chase, public relations consultant, New York City, and G. H. Freyermuth, manager, the public relations department, the Standard Oil Company of New Jersey.

Prayers For Eisenhower

NEW YORK — Churches across the nation will offer prayers seeking divine guidance for President-elect Dwight D. Eisenhower, the Republican leader was assured in a telegram from the Rt. Rev. Henry Knox Sherrill, president of the National Council of Churches.

"As you face the grave responsibilities of leadership entrusted to you by the people of our nation," Bishop Sherrill said, "prayers will rise from thousands of churches that you may be given divine guidance.

"We believe that, through trust in God, wisdom, strength, courage and composure may be found sufficient for any perplexity or burden. We pledge our support to every effort to unite our nation as an ever-increasing force for freedom, justice and peace in a troubled world."

The Rev. W. Stanley Smith, former executive secretary of the Ohio Area of The Methodist Church and assistant to Bishop Hazen G. Werner, was recently elected superintendent of the Elyria Home for the Aged in the Northeast Ohio Annual Conference.

An open house and consecration service was held on Sunday, November 9th, at the New Methodist Student Center Wesley House, 1387 North Cleveland Ave., St. Paul, Minn. Speakers at the service were Dr. H. D. Bollinger and Bishop D. Stanley Coors.

EVENTS

The second World Order Luncheon in the series sponsored by the Massachusetts Council of Churches will be held on Friday, Nov. 14th, from 12:10 to 2:00 p. m. at the Church of the New Jerusalem, Beacon Hill, Boston. Speaker at the luncheon will be Dr. Elfan Rees, adviser on refugee affairs to the World Council of Churches, and secretary of the commission of the churches on international affairs. Dr. Rees is in the United States for several months to attend UNESCO sessions. He will speak on "The Churches in International Affairs."

Boston University's school of theology students observed the final day of Spiritual Renewal Week, one of the school's major events, with a lecture by Dr. Lynn Radcliffe, a prominent Methodist theologian, Friday, Nov. 7th, at 10:30 a. m. at the Boston University chapel, 735 Commonwealth Ave. Dr. Radcliffe, a graduate of Boston University's school of theology in 1922, is the author of the book "Making Prayer Real," which is the theme of the week. At present, Dr. Radcliffe is the minister of the Hyde Park Community Methodist Church, Cincinnati, Ohio. In 1926, he was the pastor at the Tremont Methodist Church, Boston, and at the College Avenue Church, West Somerville, Mass.

Courses in Red Cross, home nursing, and first aid will be sponsored by the Boston Tuberculosis Association, 554 Columbus Avenue, Boston. The courses will be held every Tuesday at 8 p. m. Registrations will close on Tuesday, November 11th. Mrs. Anna Jackson will instruct in home nursing, and Mrs. Willie Gordon will teach the first aid group.

Because of the great need for establishing church centers in London to which the young men and women in the United States Army may go for social and recreational purposes, Bishop Fred Pierce Corson has sent to Dr. Ronald V. Spivey, pastor of Wesley Chapel in London, a check for $1,000 which will be used in equipping a room in the chapel for a program centering in service to American Armed Forces. The room when completed will be called "The Philadelphia Room."

Urges Americans Unite

NEW YORK — A post-election appeal for all Americans to unite in promoting the common welfare was made by Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews. Party loyalties, Dr. Clinchy said, now must be "consecrated to the common good, that America may serve God and the world in this dangerous period of history."

Americans now must work to add nobility and honor to their material advantages, and the virtues of "patience, kindness and brotherhood" to their physical strength, he added. Dr. Clinchy said that campaign partisanship need not be a divisive force and can be turned into a source of strength for American democracy.

COMMUNISM IN CHOIRS?

LONDON — Panic is gripping American church choirs, according to the Moscow Radio. The station said that choirs were in panic because some of their members are "now suspected of Marxist inclinations and communist sympathies" as they "extolled Christian sentiments in religious ecstasy at morning Mass."

This had possibly come about, Moscow Radio said, because "Cardinal Spellman, in subjecting Holy Writ to censorship, had forgotten to eliminate such phrases as "peace on earth and goodwill among men'."

The station said that Senator Pat McCarran of Nevada and his Senate Internal Security sub-committee had published a 126-page report dealing with communist infiltration of church choirs.

MINISTERS BALK EARLY CHRISTMAS SHOPPING

WACO, Tex. — The Waco Ministerial Association has upset — temporarily, at least — the plans of local merchants to start their Christmas shopping campaigns on Nov. 9th.

The ministers approved a resolution asking the merchants to give "serious consideration" to delaying store and street decorations until Thanksgiving week.

The Rev. Thomas B. Gallaher introduced the resolution. In explaining his reasons, Mr. Gallaher said: "A month is all the merchants need for advertising. Christmas was not thought up as a sales lever. With too much commercialization, it tends to lose its religious significance. . . .Anyhow," he added, "I just don't like the idea of Christmas being a sales holiday, an excuse to steam up sales."

THE ELECTION IS OVER!

Maurice L. Bullock

The election is over. Three Sundays appointed for Retired Ministers' Day are over. But there is no election about honor for the veteran pastors. For these Sundays many churches in the New England Conference have remembered. Others take advantage of the choice for "the nearest possible Sunday," so that somewhere each Sunday some church is having a veterans' day. This is not only according to the Discipline, but is a heartfelt tribute to men and women who have made history.

Thousands of years of service given point to debts of honor and support. The church has made elaborate plans for them, but they all mean a never-ending appeal for continuous support of every day needs. All our tributes and honors would be empty without a practical financial response to make the plans work for good.

This election is never over. Veterans Day necessarily continues, and every Sunday somewhere it is given priority and gifts of gratitude are made in behalf of these many beloved men and women of God. It is recognized as a matter of honor to whom honor always due, and always on "the nearest possible Sunday."

Retired Ministers' Day
(The nearest possible Sunday)

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Says Church In Europe Has Lost Leadership

ST. LOUIS, MO. — The Church in Europe has lost the leadership it showed during World War II, Dr. Elfan Rees of Geneva, Switzerland, told the annual Reformation Day service of the Metropolitan Church Federation. The service, held in Kiel Auditorium, was attended by 7,000 persons.

Dr. Rees, who is advisor on refugee affairs to the World Council of Churches, is in this country for conferences at United Nations headquarters on refugee matters. Commenting on the Church's loss of leadership in Europe since the war years, he said:

"The Church is in a life and death struggle for the soul of Europe and for its own existence. The remarkable courage of resistance groups within the Church and the integrity of its leaders made men marvel during the war, and gave the Church a hold on public esteem which was unique in our time.

"But we did not hang on to that leadership. The churches have ceased to enjoy a monopoly of leadership. With the resumption of secular groups, such as political parties and trade unions, which went out of existence during the war, there has been a new struggle for power in every country.

"In 1945 the churches held moral pre-eminence among the common people. At the same time those churches were in a greater stage of physical, material distress than churches had known since primitive days. It was a time of incalculable pre-eminence and of incredible need, a rare occurrence in history.

"It is no longer our problem to regain the position the churches held in 1945. This is a time when the Church is called upon to be poor. Our call is to equip our churches to new tasks — or their eternal tasks — in a new situation, in an increasingly hostile world.

"I sometimes wonder which is worse — for religion to be tolerated and ignored in the West, or to be persecuted because it is taken seriously behind the Iron Curtain. The churches in the front lines are looking for more than dollars from you. We are not people coming from Europe to beg, but people who, because we were in the front lines, have learned the value of spiritual interdependence. We belong to one another."

ROADCASTS ON VOICE OF MERICA

NEW YORK (NLC) — Reformaon Day messages to Lutherans under e rule of communism in Germany, tvia and Estonia were sent over the oice of America by Dr. F. Eppling einartz, secretary of the United Luteran Church in America.

The separate message, broadcast er the Voice of America in translaons to the three languages, assured e oppressed people that Lutherans America "carry your present necesies actively in our minds," and ged them to "hold fast to the prom which sustained Luther in his rkest hours: God is our refuge and ength."

In a "salute to Germany from the hristians of America," Dr. Reinartz ld the people from whose midst me Martin Luther, that the Rermer's conception of the nature and e of freedom, freshly drawn from e New Testament, "needs fresh exsition in our time." He stressed at "freedom in any of its aspects is sically spiritual."

In his message to the predominitly Lutheran nations of Latvia and tonia, Dr. Reinartz stressed that rom your loved ones who have come share our life in America we have arned to admire your endurance, ur heroic Christian faith, your love your homeland with its ancient d noble culture."

"We must all resist," he continued, ith every Christian means at our sposal the teaching and practice of ose who attempt to take from us e meaning and worth which every rson has in the sight of God and ould have in the regard of his felw citizens."

EACE AWARD TO McMAHON

WASHINGTON, D. C. — The st annual peace award of the Cathic Association for International eace has been bestowed upon the te Senator Brien McMahon of Conecticut. It was accepted by Patricia cMahon, his 12-year-old daughter, the association's silver jubilee banet on Nov. 8th.

In announcing the award to Sen. cMahon, the Rev. Raymond A. Mcowan, executive secretary of the asciation, said: "His noble struggle mbolized the great paradox of the eace efforts of free men today. For the same time that Senator Mcahon recognized the necessity of deloping atomic weapons to ward off e threat of enslavement, he saw that arms could never bring peace. He called for arms, but simultaneously he always called for a positive program for waging peace which would eventually make arms unnecessary."

YWCA Visitors See Hope Among Distressed Nations

Dorothy McGuinn

Peoples of distress areas overseas still cling to three faiths: faith in God, faith in America, and faith that someday they will be able to re-establish themselves as self-supporting. Meanwhile, they are looking to the more fortunate of the world, particularly American Christians, for aid in their hour of need.

This is emphasized by Christian young women from stricken areas, members of an overseas YWCA group who are visiting America on a 9-month study and work program.

• • • • • •

"Our deepest insight into the nature of God is expressed with a family analogy. He is both Father and Son bound together in one Spirit. We are created to be brothers under God, the Father."

....

"What Present-Day Theologians are Thinking"
Daniel Day Williams
Harper and Brothers, New York

• • • • • •

Greek Conditions Improved

Aliky (pronounced Al-ee-ky) Papathanassiou at 23 is a lawyer and social worker in Athens, Greece. So American does this brown-haired, blue-eyed young woman look that you might think she was from the United States until she spoke. "The Greek people are still in need of help," she said in her soft accent, "although conditions in my country are much improved through material and spiritual aid given by Church World Service and other programs."

In speaking of her people's great faith in God, Aliky cited the case of an old woman whom she saw praying in the street before a religious poster. "I have lost so much," the old woman said, weeping. "I lost two sons in the civil war and another in the German war; but still I continue to hope and believe in God!"

Koreans Survive through Outside Aid

A refugee victim of the Korean war is Ok-Joo Kim, who looks like a quaint Korean doll in her native costume. Hesitantly she told how, during the first communist invasion of Seoul in 1950, her family clung to their bombed-out home. Her father and brothers hid in a secret cellar, taking with them books and pictures that would identify them as Christians.

She is desperately afraid all her countrymen will die before the war is over. "It is only through outside aid they are able to sustain life at all," declares Ok-Joo, "if being an emaciated shell of a person can be called living. When I eat sweets here I remember some of our people are eating garbage. They are starving, and if the winter is severe, they will freeze. But their spirit is good," she says.

Even though Koreans cannot hope to establish themselves as a self-sufficient country, Ok-Joo says they have a solid core of national pride, pride no little augmented by their terrific struggle against the Red aggressors. Meantime, they are grateful for the continuing generous aid of the Christian world, and that sustains them in their hope for a brighter tomorrow.

India's Greatest Need Is Food

Aleyamma Mathew of New Delhi, India, typifies the modern young Indian woman, socially-conscious and politically informed. Her intense brown eyes mist over when she speaks of her blighted country.

"India's greatest need is food for her hungry millions," she says. "Droughts and floods have ruined much of India's crops for the past six years. We have also had plagues of grasshoppers. India can scarcely grow enough to feed her people in good years, so the situation in the stricken areas is truly disastrous. We lack modern methods of farming, tools and irrigation. With proper implements and training, our people hope to produce enough food for themselves in the future."

She spoke of Christianity in India. "Our churches are doing their best to minister to the people spiritually. But we need more missionaries to prevent Indian Christians from straying to the ideology of the communists, to which hunger makes them prey."

SCOTT AT UN, BUT RESTRICTED

NEW YORK — The Rev. Michael Scott, former Anglican missionary in Africa, is attending meetings of the U.N. General Assembly as an observer for the International League for the Rights of Man after being granted an entry permit by the U.S. Department of State.

The permit, which was held up for some time by the State Department, restricts Mr. Scott's movements to New York City and Long Island. A request by the Syracuse (N.Y.) Council of Churches that he be granted special permission to address a group of church women there was refused by the State Department.

Mr. Scott, now a Church of England minister at Colchester, Eng., is noted for his championing of the cause of native South African tribes at previous trusteeship meetings of the U.N. both here and in Paris. This activity led the Union of South Africa government to brand him "an undesirable alien" and to bar him from returning to South and Southwest Africa, the latter a territory under the Union's trusteeship.

Mr. Scott said that he came here to observe U.N. trusteeship meetings in the interest of African tribes, whose leaders have been denied permission by the South Africa government to leave that country to present their case to the U.N.

Saying that he has no intention of acting as spokesman for the tribes at any U.N. session, Mr. Scott added that "I feel the time has come when these tribal leaders must speak for themselves."

In 1945, the clergyman became the first person ever to obtain a hearing at a U.N. session as an individual. As a result, the South African delegation walked out of the meeting.

EVANGELISM IN NEW HAMPSHIRE

After a series of planning conferences, district and sub-district meetings for instruction and inspiration, ministers and lay workers of the Methodist churches of the New Hampshire Conference are now ready to launch an evangelistic mission of preaching and visiting.

The mission will be held in the Northern District, November 16-23; and in the Southern District, November 30 — December 7. Lay members of the local churches, under the direction of their pastors, will visit in the homes of their respective parishes, while guest ministers will do the preaching in the evening services.

The Rev. Fred Fox, Superintendent of the Northern District, and the Rev. Edwin Cooke of the Southern District, assisted by two former district superintendents, the Rev. Leroy Stringfellow of Claremont, and the Rev. Ray H. Cowen of Manchester, comprise the committee making the following assignment of preachers:

NORTHERN DISTRICT

November 16th — 23rd

Church	Guest Preacher
Bethlehem	William Holliday
Claremont	Donald McAninch
Colebrook	Robert Eason
Concord:	
First Church	Robert Drew
Franklin	Oscar Polhemus
Goffstown and Grasmere	Charles Maurer
Laconia:	
The Weirs	Karl Thiem
Lancaster and Grange	James Quimby
Lebanon	Nelson Canfield
Manchester:	
First Church	Burton Robbins
St. Paul's	Norman Barrett
Milan	G. W. Douglas
Monroe	Sven Laurin
N. Haverhill	William Davis
Penacook	Fay Gemmell
Plymouth	Paul Stauffer
Sunapee	William Hudson
Whitefield	Robert McKenzie
Woodsville	Johnson Armistead
Newport	J. W. King

SOUTHERN DISTRICT

Nov. 30th — Dec. 7th

Church	Guest Preacher
Amesbury	Earle Luscombe
Derry	George Wolverton
Dover	George Wiseman
Exeter	Norman Langmaid
Haverhill:	
Grace Church	Franklin Frye
Keene	Lewis Moulton
Lawrence:	
Central Church	Newman LeShana
St. Paul's	Arthur Roberts
Vine St.	Curtis Smith
Methuen:	
First Church	William Keeffe
Milford	LeRoy Stringfellow
Nashua:	
Arlington St.	Paul Pixler
Maine St.	Ralph Grieser
Peterboro	Charles McConnell
Portsmouth	Stanley Sprague
Richmond	W. H. Rittenburg
Rochester:	
Bethany	Maurice Porter
Rochester:	
First Church	Edward Milley
Salem:	
Pleasant St.	Vernon French, Jr.
Tenney Memorial	Ralph Bailey
Sandown	Ray Cowen
Londonderry	Leon Dayringer

PROVIDENCE EDICT

PROVIDENCE, R. I. — A spokesman for the Roman Catholic diocese of Providence said there was "nothing new" in an edict by Bishop Russell J. McVinney that limits the participation of Catholic lawyers in divorce proceedings. The spokesman, Msgr. William F. Murray, chancellor of the diocese, said that the edict, issued after a recent diocesan synod, "simply reiterated the age-old teachings of the Church."

According to the edict, Catholics are prohibited, under the pain of mortal sin, from seeking a civil separation, divorce or annulment. It also prohibits Catholic lawyers from accepting such cases, even those involving civil marriages. In the case of civil marriages, however, Catholic lawyers can apply to the diocesan authorities for permission to act as attorneys. But Msgr. Murray emphasized that such permission would not be granted if the civil union was considered valid.

Bishop McVinney's edict also states that a Catholic lawyer "may represent the respondent in cases of civil separation, divorce or annulment of a marriage which has been contracted before a Catholic priest only on condition that both the lawyer and the respondent will do their utmost under law to protect the bond of marriage and sincerely contest the action of separation, divorce or annulment which was initiated without the required permission."

Although ordinarily an internal Church matter, the edict created widespread attention because of its effect on the calendar of the Domestic Relations Court, where more than half the divorce cases were passed or continued as a result of the withdrawal of Catholic attorneys.

EORGE F. OAKES CHAIRMAN ? '52 SEAL SALE DRIVE

Mr. George F. Oakes, vice-president R. M. Bradley & Co., and prom-ent Boston realtor, has been ap-inted chairman of the 1952 Christ-s seal sale campaign, according to announcement released recently the executive committee of the ston Tuberculosis Association. The nual Christmas Seal sale is schedul-to begin on Monday, Nov. 17th. Mr. Oakes is a member of the Bos-n City planning board and was re-ntly named by Mayor Hynes to the ristmas Festival fund Committee the City of Boston. He is vice-esident of the Boston City Club, an active member of the Boston amber of Commerce, a member of e Boston Real Estate Board, Boston wanis Club and Aleppo Temple.

The annual Christmas Seal Sale of e Boston Tuberculosis Association the sole support of the many activi-s of the Association in both Boston d Chelsea. These include the endergast Preventorium for chil-en in Mattapan, the Sheltered orkshop for the rehabilitation of berculosis patients in downtown ston, numerous community and dustrial X-ray campaign and health ojects.

DGMENT ON ROTESTANTISM

MINNEAPOLIS, Minn. — It may the turn of Roman Catholicism to ice judgment on Protestantism, me 4,000 persons were told at the nual Reformation festival. Dr. eodore Wedel, Canon of the Wash-gton Episcopal Cathedral, said that s the churches of the Reformation ce spoke words of judgment upon e great Church of Rome, so that urch may today be the servant of d in voicing judgment upon us."

Dr. Wedel said that "Catholic nerica is still found at church on nday morning. It still honors the commandments and still fears d. Can the same be said of Prot-ant America, or at least that large tion of it which has turned half-gan? "The pope is clearly still a tter guide to morals than is Holly-wood," he continued. "Catholic America still believes in Christian education. Protestant America, so it seems, has abandoned her schools.

"And when we look at the disunity of Protestantism, the Catholic puts the children of the Reformation to utter shame. Catholicism still worships one God. Protestantism must at times appear to the Catholic as sheer polytheism — 10 church spires in place of one, each separate flock worshipping a God made in its own denominational image.

"Protestantism revolted against a totalitarian Church. Well and good. But if totalitarian Christianity is wrong, churchless Christianity can be worse. Protestantism has come close, at times, to churchless individualism, every man for himself — church attendance taken lightly and the very concept of a visible church, with sacraments and corporate worship, belittled. . . . The great definition of the Church in the historic creeds as One, Holy, Catholic and Apostolic should not be a monopoly of Rome."

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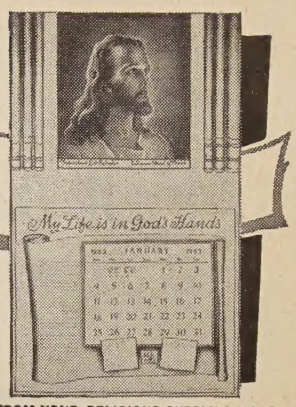

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WYOMING WSCS NEWS

The Wyoming Conference Woman's Society of Christian Service, Mrs. C. Gerald Blake, president, announces the election of the following to serve as Jurisdictional Delegates to the meeting to be held at Buck Hill Falls, April 14-17, 1953: Mrs. C. Gerald Blake, Mrs. Herbert Williams, Mrs. C. Fred Chadwick, Mrs. T. B. Foster, Mrs. Wm. E. Newhart, Mrs. E. E. Schumacher, and Mrs. Donald Stocum.

The Wyoming Conference Woman's Society of Christian Service recently elected Mrs. Wm. E. Newhart to serve as dean of the school of missions, and Mrs. Wilton J. Dubrich of Wilkes Barre to serve as associate dean. The school of missions will be held at Keystone College, July 14-18, 1953. This group also will provide a missionary of a national at each of the Board of Education camps in 1953.

Twin Area Calendar

Nov. 16 - Nov. 23 — Northern District of New Hampshire Conference holds evangelistic mission.

Nov. 23 — Dedication of new Broadway Temple Methodist Church, Washington Heights, New York City.

Nov. 24 — Boston Methodist Social Union.

Nov. 25 — Dinner reception for Bishop and Mrs. Frederick B. Newell, Christ Church, New York City.

Nov. 27 — Thanksgiving Day.

Nov. 28-Dec. 7 — Annual meeting, Conference Secretaries of Evangelism.

Nov. 30 — Advent Sunday: beginning of Spiritual Life Missions.

Nov. 30-Dec. 6 — Festival of Faith, Mass. Council of Churches.

Nov. 30-Dec. 7th — Southern District of New Hampshire Conference holds evangelistic mission.

Dec. 3 — Annual convention, Mass. Council of Churches, at Quincy, Mass.

Dec. 10 — Annual ZIONS HERALD dinner.

Miscellaneous Advertisements

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